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CONVENTIONS DURING THE ANTISLAVERY AGITATION.

BY ABBY M. DIAZ.

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THE conventions held during the great agitation serve as waymarks by showing what, and how manifested, were the opposing forces. Mr. Garrison had expected no such agitation. He never supposed it would agitate Republicans to hear that all men are born free, or that it would agitate Christians to be told that all mankind are brethren. Great was his astonishment at finding the Church, as well as the general sentiment of the people, arrayed against him. His task was hereby more than doubled, for a greater and more discouraging evil than slavery itself was this general abandonment of acknowledged principles.

One remarkable feature of the antislavery movement was the direct help it received from opposition. The prevalence of color hatred was an example of this. In June of 1831, previous to the formation of any antislavery society, a convention of colored people was held in Philadelphia, which considered and approved a plan for the establishment of a collegiate school on the manual labor plan for young men of color, existing institutions denying them admission, but the whole scheme was frustrated by the bitter opposition of the whites. The persecution which compelled Prudence Crandall to give up her school for colored girls in Canterbury, Conn., brought powerful aid to the antislavery cause in the person of Charles C. Burleigh. This vigorous young farmer was also a young lawyer of unusual promise, but after earnest consideration he turned from the prospect of a brilliant career, and devoted himself to the cause of the oppressed. Possessed of remarkable argumentative powers, and a leading speaker at State and county conventions, he won over multitudes of unbelievers.

The continued existence of slavery was doubtless owing to the color hatred, as the civilized world would hardly have so long endured the spectacle of white people in bondage under a system which made teaching them even the alphabet a crime punishable with fine and imprisonment,

which inflicted tortures cruel beyond belief, which ignored the marriage relation, and raised human beings for traffic as cattle are bred for the market. As Wise, of Virginia, said: "Why take a thought of benefiting the race of my slave more than about benefiting the race of my ox, or my ass, or anything else that is mine?" Herein lay the security of the slave-holders, that the slave be regarded as a chattel. It was Mr. Garrison's assertion of the humanity of their chattels which gave the alarm, for he and his associates proposed only peaceful means. All violence was discountenanced. They would "lift up the voice of remonstrance, of warning, of entreaty, of rebuke," asserts the Declaration of Principle, submitted at the Antislavery Convention of December, 1833. This first antislavery convention met in Philadelphia to form an American Antislavery Society. Those in attendance had already become objects of persecution, a number of them being active members of the New England Society, formed nearly two years previous.

It was no common audience which listened to Mr. Garrison's Declaration of Principles, weighing each word as he uttered it. The effect upon the assemblage is thus described by one of them: "After the voice of the reader had ceased there was a profound silence for several minutes. Our hearts were in perfect unison. Either of the members could have told what the whole convention felt." The solemn silence was broken. Women were in attendance and took part at this first antislavery convention.

The Boston and New York May conventions of 1834 were made especially interesting by the presence of delegates from Lane Seminary on the banks of the Ohio. Under the charge of Dr. Beecher, this seminary had drawn together upwards of a hundred young men of remarkable worth and ability, some of them from the South. After a series of discussions a large majority passed resolutions in favor of immediate emancipation. This was in opposition to the ground held by Dr. Beecher



*Truth for authority,
not
authority for truth,*

Lucretia Mott.

*(From the "Letters of James and Lucretia Mott."
By courtesy of Messrs. Houghton, Mifflin & Co.)*

and the faculty and corporation, and the newly-formed antislavery society was compelled to disband. As a consequence, seventy or eighty of the students withdrew to their homes, or to the lecture field, thus widely spreading what the edict had aimed to suppress. One of these so influenced Hon. James G. Birney, a wealthy slave-holder, that he freed his slaves, established an antislavery paper in Ohio, and made his large means and influence to serve the cause. His abilities as a speaker attracted large audiences. The Lane Seminary delegates to the conventions of 1834 were James Thorne, son of a slave-holder, and Henry B. Stanton, afterward the husband of Elizabeth Cady, and for ten years a brilliant antislavery lecturer. The circumstances under which they came gave added power to their presence and their eloquence. The New York convention sent in a request to the American Bible Society,

then supplying "every family with a Bible," that they would count in the two and a half million of slaves, but the messenger was refused a hearing.

August of 1834 saw the English West Indian slaves set free, and in the following October, by Mr. Garrison's invitation, came over to us from England the orator who did so much to accomplish this, George Thompson, the associate of Brougham, Wilberforce, and O'Connell. On the passage of the Emancipation Act Lord Brougham said: "I rise to take the crown of this most famous victory off the head of every other man and place it upon George Thompson's." Mr. Thompson's first address in this country was made at a convention held in Groton, Massachusetts, the day after his arrival. The audience were completely carried away by the brilliant oratory of Mr. Thompson, even boys of twelve or fourteen sharing the enthusiasm. This overpowering eloquence won easy converts among the crowds addressed by him in various places. To his zeal he united a Christlike spirit, insisting always on kindness and forbearance, yet the people at large hated and reviled him. Rewards were offered for his life. Mr. May says: "Twice I assisted to help him escape from hired ruffians. . . . As we passed the meeting-house from which he and his audience had been routed the night before, he was overcome by his emotions. There lay strewn upon the ground fragments of windows, blinds, and doors, and some of the heavy missiles with which they had been broken." At length, urged by friends, he took a private opportunity of leaving the country. His power to sway audiences must wonderfully have advanced the cause. For the antislavery movement may be said to have proceeded largely by conventions. Nearly all other means were denied to the despised Abolitionists. The Church, the press, political influence, commerce, society, religion, the dictum of learning, the concert of culture, all were arrayed against them. The bitterest epithets malignity could invent were applied to them. Mob violence everywhere assailed them; but by the eloquence of their conventions they undermined these barriers, reached the heart and mind of the people, and by thus creating a new public opinion, achieved their purpose. The more important

conventions held in Boston and New York were grand centers of information and of inspiration.

At these yearly gatherings earnest attention was given as this or that speaker portrayed the cruelties of slavery as made known by eye-witnesses, or by the "marks" of advertised runaways; spoke of its depraving effect upon the whites; of the shame of having a slave market in the capital of our republic; of the iniquity of the inter-State traffic in human beings; of the inconsistency of sending missionaries and Bibles to the heathen when millions of our own people were not allowed to read so much as the one word of God; of the subserviency of the North; of pulpit and press united in defense of slavery; of the right of free speech imperiled; of the prospect of a gag-law in Massachusetts—these topics and others being illustrated by a large array of facts, and by incidents from real life. No wonder that in such presence, listening to such portrayals, presented with a power which to them has made all later eloquence seem tame, the audiences were aroused to the highest pitch of indignation, or enthusiasm, or determination, according to the nature of the topic presented. For those true and tried who went up thither from the country towns and villages took enthusiasm with them, and in meeting each other received yet more; thus there was plenty to be kindled anew at every fresh appeal, and at every entrance of a recognized leader. The countenance of the central figure, Garrison, was in itself a speech without words. And Phillips—those who have felt his power in these calmer times can imagine how he would set forth a terrible wrong, sustained as that was sustained, calmly but surely carrying his breathless audience on and on and on, until they were wrought up beyond all power of expression. And to those earlier conventions came young John G. Whittier, made conspicuous by his Quaker cut apparel and the jet black locks clustering around his white forehead. And there was Samuel J. May, the beloved, whose countenance was "Smiling May," "sparkling and bright," despite its seriousness, and the tones of whose voice were so wondrously sweet and thrilling as to seem to be heard rather with the heart than with the ear. Rightly was he termed the St. John Apostle of the Gospel of Freedom.

There, too, was the saintly Charles Follen, scholar, professor, and afterward teacher, who fled from Germany to escape imprisonment for his free utterances. His rounded countenance, with its full, deep-set eyes, its broad forehead, and serene expression, well showed forth his distinguishing qualities, love, wisdom, faith. His counsels were ever for patience and forbearance, though he served the cause with an earnestness natural to so ardent a lover of freedom.

The common devotion to the cause found different physical expression in Charles C. Burleigh, the defender of Prudence Crandall. His spare, upright figure, his intellectual and clearly-outlined face were made especially noticeable by his rather dark auburn hair, worn parted in the middle and hanging in long curls on either side. Mr. May said of him that he "delighted and astonished his hearers by the brilliancy of his rhetoric, the surpassing beauty of his imagery, and aptness of his illustrations." And among others to be seen and heard was the Lane Seminary orator, Theodore Weld, whose moving eloquence came straight from his heart; and with him the quick and fiery Phelps, and to further stimulate the zeal, those Luthers of the cause, Foster and Pillsbury; also John A. Collins, who could so set forth the importance and exigencies of the work as to make money and jewels seem



L. Maria Child.

(From the "Letters of Lydia Maria Child."
By courtesy of Messrs. Houghton, Mifflin & Co.)

of no account except to drop into the contribution box, doing its brave work through aisles and galleries. And there were women in those times. Lucretia Mott and Abby Kelley, of the Friends' Persuasion, gave the benediction of their beautiful presence and their spoken word; and soon came from the South, to plead for women in slavery, the Quaker sisters, Angelina and Sara Grimke, daughters of a prominent slave-holder. Their personal attractiveness and the peculiar circumstances of their mission drew crowds, and their clear presentation of the subject in all its bearings, together with the pathos of their appeals, worked powerfully for conviction and conversion.

And among the women who spoke only by their presence at those conventions was Maria Weston Chapman, a youthful convert, whose beauty and accomplishments and intellectual gifts so won the heart of a prosperous "high class" and high-minded young merchant of Boston, that in espousing her he espoused her cause. She it was who planned the annual antislavery fairs, and made them one of the fashionable attractions of Boston as well as a chief reliance of the antislavery treasury. She it was who had always the right word for the time, the swift suggestion, the wisdom for every emergency, and who laid bare with a pen-stroke the recreancy, or cowardice, or brutality of men of high degree, according to the demands of the occasion.

And Lydia Maria Child—then in the first glow and glory of her already national fame as a writer—she came to the conventions. Pages would not suffice to tell of her self-sacrifice and its results: how, after the appearance of her "Appeal in Behalf of that Class of America's called Africans," her books came back to the publishers, and how nobly she gave up the gain of money, and of that literary pre-eminence so coveted by authors, cut herself off from social and intellectual companionship which would otherwise have been hers, faced obloquy and scorn, all for righteousness' sake. Her rare abilities were indeed as precious gifts laid upon the altar.

It was a consciousness of the high moral atmosphere of the place which made these conventions what they were: an atmosphere so made up of all that is good and grand that heroism, courage, self-consecration, zeal, were as their very breath of life.

Attention was turned from all other considerations and fixed on principles—divine principles. Thus baser matters were let go, and for a while all present became dwellers upon the heights. Words can not tell how precious were these opportunities of coming together, how cordial were the meetings, how warm the greetings. At home they were as a class set apart; objects of derision, often of persecution. Here they met as one, thought as one, heard as one, responded as one to the devoted leaders they so loved and revered. At the same time this rapt attention, this *jell* response, sustained the speakers, and were as fuel to the fire of their eloquence. What wonder that they could toil and faint not, thus drawing strength and inspiration from the hearts of the people—and such people! And what wonder that these returned to their homes inspired anew with enthusiasm, which was centered and outspoken at county conventions, thence conveyed to town gatherings, and from them to neighborhoods and families! How mothers, quick to catch the inspiration, made the cause their mission, worked for it, talked for it, prayed for it; sent their children from house to house with copies of Mrs. Child's "Appeal," petitions to be signed, antislavery almanacs to sell; invited and entertained lecturers, beset trustees for use of churches, and arranged for public meetings! The various county conventions came under their special consideration, and were eagerly looked forward to as occasions of enjoyment.

The scholarly Edmund Quincy became prominent in these as well as in the larger conventions. His conversion and immediate consecration to the cause brought joy to the Abolitionists: for, aside from all that he represented as a Quincy, he gave untiring service as a speaker and as a journalist, always excelling as a presiding officer. He went on lecturing tours from town to town, speaking in schoolhouses and elsewhere, and some of his experiences while sojourning among the country folk afforded amusement to himself and others. "Why, they actually call *beans* dinner!" he said to a city friend. One of his humble entertainers, sitting with him by her fireside, braiding straw, looked up placidly, and asked, "And what does sister Quincy do for a living?" The courtly gentleman replied,

with his native politeness, that sister Quincy found sufficient employment in caring for her household.

By means of these frequent county and town gatherings, the undermining work—of reaching mind and heart—went effectively on, in spite of the mob violence and even danger to life often encountered. Observing this, the proslavery element of Boston called a convention in Faneuil Hall (the Cradle of Liberty), in August of 1835, which was addressed in inflammatory and denunciatory language by Sprague, Fletcher, and Otis, the mayor presiding. The unmistakable suggestions of this convention, together with those of the daily papers, instigated that mob of "gentlemen of property and standing" (quoted from daily papers) which broke up a female antislavery meeting held in Boston in October, 1835. On account of the crowd, only those members who went very early could gain admittance. While prayer was being offered, the mob raged outside. Mr. Garrison describes it as "an awful, sublime, and soul-thrilling scene. The clear, untremulous voice of that Christian heroine in prayer occasionally awed the ruffians into silence." The door was burst open, and missiles were thrown in. The crowd which thronged the stairway extended outside to the number of three or four thousand. Says Mrs. Chapman, "The tumult continually increased, with horrible execrations, howling, stamping, and finally shrieking with rage." As the ladies passed out, "the way was darkened by the crowd, . . . *but there was no mistake.* We could identify their faces; . . . of the wealthy and respectable, the moral worth," etc.* It was on this occasion that Mr. Garrison, who had been invited to address the meeting, had his clothes nearly torn from his body, and was carried to Leverett Street jail as the only means of saving his life.

On that same October day occurred two other riots—one in Montpelier, Vermont, where a mob of first-class citizens broke up a meeting held by Samuel J. May; the other in Utica, New York, where a convention of six hundred had met to form a State society. Leading papers and people had declared that the convention should not be allowed to organize. As a consequence, the whole city

was in uproar. The mob, having among its leaders the first judge of the county and an Oneida member of Congress, thundered at the doors of the convention, and finally burst in. One of them demanded the minutes of the meeting. The secretary, an aged minister, refused. They crowded him against the wall, clutched him by the collar, and threatened to beat him. A man high in official position raised his cane and cried, "G—d—n you! Give the papers up, or I'll knock you in the head!" He was finally induced, on promise of return, to hand the papers to his son, one of the rioters' "committee."

This ended the convention, but this, also, gave the cause an impetus beyond calculation. For the Honorable Gerrit Smith, at that time a colonizationist, came to that Utica convention, and so indignant and alarmed was he at the utter violation of the right of free discussion and the permitted rule of mob law, and so favorably impressed with the spirit and principles of the Abolitionists, that he invited the convention to his own home in Peterboro. There was good attendance, and he then and there became a member of the society, offered a resolution, and supported it in an eloquent address on the right of free discussion. In him the cause gained a new leader; one whose high standing, united to immense wealth and influence, made him a tower of strength. All through the conflict his able pen and eloquent speech and open purse rendered effective service, and his capacious residence was an antislavery home, whose hospitality knew no bounds.

From the same cause, denial of free speech, Wendell Phillips sprang into leadership. The event itself, however, was more tragic in its nature. A negro, in fighting off an officer about to arrest him, killed the officer. The negro was chained to a tree and burned alive. This took place in Missouri. The judge, in charging the jury, exonerated the murderers. Rev. Elijah P. Lovejoy, then editing a religious paper in St. Louis, though not connected with the Abolitionists, published some adverse comments, and said some true things about slavery. An enraged crowd at once demolished his office. He then moved his paper to Alton, Illinois, but his press was destroyed as soon as landed. A second and a third met the same fate. The

* See Mrs. Chapman's "Right and Wrong in Boston," published in 1836.

excitement was intense. A State antislavery convention held there just at that time, November, 1837, was broken up by a mob. It adjourned to a private house and passed a resolution that freedom of speech and of the press demanded that *The Alton Observer*, with Lovejoy as editor, be re-established at Alton. Rev. Dr. Edward Beecher drew up a bold declaration of sentiments. A town meeting was called to consider the matter. Mr. Lovejoy there made a speech powerful from its pathos and its devotion to principle, regardless of consequences. Dr. Beecher says of this: "Many a hard face did I see wet with tears as Mr. Lovejoy struck the chords of feeling to which God made the soul to respond. Even his bitter enemies wept. It reminded me of Paul before Festus and of Luther at Worms." Free speech would have triumphed but for the adverse influence of Rev. Joel Parker and John Hogan, a Methodist preacher. The latter made a strong inflammatory speech, and the mob spirit ruled victorious. The new press arrived November 7, and that night, while he and others were defending it from the destroyers, Lovejoy was murdered.

This tragedy aroused the whole North, and although many apologized, yet some, even of the clergy, dared show displeasure. In response to a call for a meeting in the interests of free speech and a free press, crowds filled Faneuil Hall—though this was first refused, on the ground that the sentiments expressed "might be considered," while they "ought not to be regarded, as the voice of the city." After resolutions had been passed in accordance with the call to the meeting, arose James T. Austin, and in an inflammatory speech justified the Alton rioters, comparing them to the tea-destroyers of the Revolution. Then came the supreme moment. Then stepped forward a young man known to but few present—Wendell Phillips; Wendell Phillips, representing the high circles of Boston, the high culture of Harvard, and the high principles of freedom and justice—and in a speech, "sublime, irresistible, annihilating," denounced the sentiments just uttered and defended the right. "Mr. Chairman, when I heard the gentleman lay down principles which placed the rioters, incendiaries, and murderers of Alton side by side with Otis and Hancock, with Quincy and Adams, I thought those

pictured lips [pointing to portraits] would have broken into voice to rebuke the recreant American, the slanderer of the dead." Through the whole conflict occurs no so striking an instance in which race hatred and opposition to principles worked for these principles and for the interests of that very race. For then it was that Wendell Phillips, whose eloquence none could withstand, turned aside from sure professional and political eminence, and made all that he was and all that he had to serve the cause of freedom.

It was in this same year, 1837, that a convention of antislavery women from the several States met in New York, to consider the condition of women subject to the many degradations of slavery, and to enlist the sympathies of Northern women in their behalf. The Grimke sisters were present. This convention was made the subject of violent and long-continued abuse, poured forth from pulpit and press. Those who now flock in admiring crowds to the women's missionary meetings have little idea how the way to these was opened by the antislavery women of fifty years ago, or what odium was then cast upon any who dared to thus convene or to address an audience.

But although woman's voice was seldom heard in public, she persistently exercised a right universally allowed even to the humblest, the right of praying to a superior power. It was largely owing to this persistency that year after year petitions were sent to Congress praying for the abolition of slavery in the District of Columbia, that district being owned by the whole people and under direct government control. The Southern members were enraged that John Quincy Adams dared present these petitions, and still more that in the face of their wrath he declared that he must and should do so. Mr. Adams was not an Abolitionist, but in these single-handed contests he planted himself squarely on the right of petition, which he said "belongs to humanity," and no abuse, no threats even, could move him. "Did the gentleman from South Carolina think to frighten me by his threat of a grand jury? Let me tell him that he *mistook his man*. I am not to be frightened from the discharge of a duty by his indignation, nor by all the grand juries in the universe." In

August of 1837 a large number of his constituents held a convention in Quincy, Massachusetts, to publicly approve his course. While the assembly were waiting for his appearance Mr. Francis Jackson arrived from Boston with a poem from John Pierpont, beginning :

“ What ! our petitions spurned ? The prayer
Of thousands, tens of thousands, cast
Beneath your speaker's chair ? ”

It was received with unbounded enthusiasm. The reader, Rev. Samuel J. May, says : “ It struck the keynote to which the feelings of all were attuned. . . . *Encore ! Encore !* resounded from every part of the hall. As I was reading the last stanza Mr. Adams entered, escorted by the committee. Now the applause rose in deafening cheers. Hurrah ! Hurrah !! Hurrah !!! The hero comes ! Three times three, and then again. . . . He seemed no more ‘ the old man eloquent. ’ He could not utter a word. He stood trembling before us. . . . His first words were, ‘ My friends, my neighbors, my constituents—though I tremble before you, I hope, I trust, you know that I have never trembled before the enemies of your liberties, your sacred rights. ’ ”

It was all very well that women assumed the laboring oar in the circulation of petitions, as well as of raising funds ; but soon objections began to be made that in addressing audiences they were stepping over the lines, and many wished this prohibited. More thought there should be no restriction, and at the New England May convention of 1838 a resolution to this effect was passed by a very large majority. A number of the more “ orthodox ” withdrew their names, and others had their protest entered upon the records. A convention of the American Society, held the following year in New York, passed a similar resolution, though with a vote of only one hundred and eighty against one hundred and forty.

The fact of the large minority, together with Mr. Garrison's views on non-resistance, politics, etc., accounts for the secession which occurred at the eventful convention of this same society in 1840. The issue was so important as to draw a large delegation from New England. A steamboat was chartered, and they went on in far greater numbers than had been arranged for in the

Graham boarding-house of Mr. Roswell Goss, a friend of the cause. Hotels would not knowingly incur the disgrace and mob-danger of sheltering a body of Abolitionists. A company of them obtained permission to encamp in the extensive loft of St. John's Hall, but were summarily dispersed, as the owner had been told that otherwise a mob would attack the building. The burning of Pennsylvania Hall, in Philadelphia, was still fresh in mind. Various were the experiences of that evening. One delegation walked the streets looking for lodgings, and as twilight darkened into night, felt upon the doors for the word “ Boarding ; ” the younger members exulting one among another at the “ lark ” of finding themselves in a strange city, hungry, homeless, and forlorn. In one place, having obtained entrance, with promise of bed and board, they took off their things, and were enjoying the tantalizing smell of the prospective supper, when something—probably their unsophisticated appearance—alarmed the boarders, and after some whispering the hostess informed the new arrivals that they must depart, as by sheltering them she should lose all her regular boarders. After prolonged wandering they obtained as much as they would take of the food and lodging afforded by a tenth-rate boarding-house.

At this convention the question of allowing women all rights of membership, speaking included, was decided in the affirmative, by a vote of five hundred and fifty-seven to four hundred and fifty-one. The large minority seceded and formed a new society, which, however, did not live to see the end of slavery.

This convention was also noted for introducing a colored speaker, Henry Highland Garnett. Frederick Douglass escaped from slavery in 1838, but did not appear on the platform until 1841, at a convention held in Nantucket. His address there showed such extraordinary abilities as to astonish and delight the audience, and he was at once engaged as a permanent lecturer, and proved indeed a power, for aside from his eloquence he was in himself a living argument. The particulars of his escape are of intense interest ; indeed, no fiction could invent experiences so thrilling as can be told by those who lived on the track of the *underground*

railroad. At least twenty thousand traveled through to Canada, arriving at the various stations in various conditions and at all hours of day and night. This state of things caused the South to demand the purchase and annexation of the free province of Texas as a slave State: First, as opening a new field for slave labor and traffic; second, to prevent the easy escape of slaves allowed by so extensive free borderland; third, it would increase the political power of the South, as in representation every five slaves counted for three whites. This plan of making the free States a hunting ground aroused the North as it never had been aroused. Indignation meetings were held in various places, and vigilance committees were formed to take charge of possible cases and to prevent the action of the law. In the summer of 1851 Mr. Webster, then making a lecturing tour for the purpose of persuading the people to obey the law, came to Syracuse, and spoke from a balcony to a large audience. His dictatorial tone gave offense. He declared that "the law shall be enforced. Yes, in the city of Syracuse it shall be enforced, and that too in the midst of the next antislavery convention, if there shall be occasion." The threat probably brought its fulfillment, for on October 1, while an antislavery convention was there assembled, a cooper named Jerry was arrested as a slave, on the testimony of an agent who declared him to be the property of a Mr. Reynolds, of Mississippi. The law required but this single testimony, and no "jury trial." The signal bell summoned the vigilance committee. A rescue was planned and accomplished. The convention had brought together large numbers of Abolitionists. In the evening, at a given signal, the rescuers burst through the doors and windows of the police office in such numbers as to overwhelm the officers, put Jerry into a buggy, and a fleet horse driven by a skillful hand took him round and round within the city, and left him in a friendly home. A few days later he was sent secretly away, and after some narrow escapes arrived safely in Canada.

The Fugitive Slave Law, with its results of occasional escapes and renditions, kept the North in a ferment and caused larger attendance at the conventions, though even in

Massachusetts, even in Boston, it had many supporters.

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After so much of tumult it is a satisfaction to shift the scene to a convention held at Charleston, South Carolina, at the close of the war, the occasion being the raising of the Union flag at Fort Sumter. The streets are thronged with the newly free, shouting their cheers and their songs of freedom. Colored children march in long processions. On the arrival of Mr. Garrison, the enthusiasm of the crowd is beyond all expression. A rush is made, and their hero and champion is borne on their shoulders to the stand. George Thompson is there, and Henry Wilson, and the orator of the day, Henry Ward Beecher. As Wilson can not speak in the open air, there is a movè to Zion's Church, and three thousand freedmen crowd inside. The army and navy are well represented. Ladies are present. A colored man approaches the pulpit with his two daughters, who have come to present Mr. Garrison a wreath of flowers in token of their gratitude. Their father, in an address of welcome, tells of his grief at being robbed of these children, now restored to him through Mr. Garrison's instrumentality. He speaks of the emotions then being experienced by reunited families. "The greeting that they would give you, sir, it is almost impossible for me to express; but simply, sir, we welcome and look upon you as our savior."

History can furnish no more impressive scene than this of Charleston, where the deliverer of millions enjoys with them their deliverance, and after a life of the bitterest persecution stands there, in the citadel of those who sought his life, the honored guest of the nation, witnessing the final triumph of principle.

The influence of that education in principles enjoyed by the Abolitionists is in this present day a power working for the uplifting of the nation; and it will continue to work until all shall see that the religion of human brotherhood means equal opportunities for all, irrespective of class; and until each individual, irrespective of sex, be left equally free to decide questions of duty, and have equal voice in the making and administration of the laws which govern all.



